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ABSTRACT

This publication discusses some of the differences between public school systems and the Catholic school system in the United States. The document first notes that the public schools draw their authority from the people through democratic processes, whereas Catholic schools derive their authority from the Catholic Church and have a responsibility for furthering Catholic interests. the differences between the ways the two school systems organize their management are explored next. The decision-making structure of the Catholic system is explained, and the roles of school boards, pastors, and principals are placed in perspective. The responsibilities of diocesan central offices and sponsoring religious orders are also covered. The publication then distinguishes between educational policy created by boards of education and school rules and regulations set forth by school administrators. The place of teacher associations in the Catholic schools is discussed, and due process and conflict resolution methods in the parochial setting are reviewed. (PGD)

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NCEA Keynote Series No. 5

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GOVERNANCE AND ADMINISTRATION IN THE CATHOLIC SCHOOL

Brother Theodore Drahmann, FSC

EA 018 379

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GOVERNANCE AND ADMINISTRATION IN THE CATHOLIC SCHOOL

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PREFACE

The NCEA Keynote Series is made possible by a grant from the Michael J. McGivney Fund. This fund for new initiatives in Catholic education came through the generosity of the Knights of Columbus under the leadership of Virgil C. Dechant, Supreme Knight.

The Reverend Russell M. Bleich, Superintendent of Education in the Archdiocese of Dubuque, Iowa, made the original suggestion for preservice and inservice materials for teachers. Thanks are due the authors of this series and to the staff of the Education Office of the Archdiocese of Dubuque for the practical application section of each booklet.

Special thanks go to Ms. Eileen Torpey, the major editor of the series. The editorial committee consists of the Reverend J. Stephen O'Brien, Executive Director of the Department of Chief Administrators of Catholic Education, Sister Carleen Reck, Executive Director of the Elementary School Department, and Michael J. Guerra, the Executive Director of the Secondary School Department.

1. WHAT LEAGUE ARE WE IN?

Comparison of Public and Catholic School Governance Patterns

"Take Me Out to the Ball Game" has become one of the best-known American folk songs. Its familiar strains are easily recognized, since baseball remains a favorite sport of all generations in our country, and this song is so often played over the media and in the parks. It contributes to the "good feeling" so many of us have as we settle down in the stands for an afternoon or evening of rooting for our favorite major league (or little league) team.

Baseball is baseball, no matter what league may be playing, and only the most interested followers of the sport can intelligently argue about the differences between the American League and the National League. Few of the faces in the stands on a sunny afternoon advert to what league is represented on the field. So, too, it also can be said of most Americans regarding the governance of public or private schools in our country—they simply do not know what differences exist.

The differences in decision-making between our two types of American schools may not be apparent, but they are real, and it is important for teachers in the Catholic schools to recognize these differences and to try to understand them.

This publication will help to make these differences clear. After making a distinction between the basis of authority for the two systems and the organization of the management system, an explanation will be given regarding the way in which decisions are made in and for Catholic schools. The respective roles of boards, pastors, and principals will be

explained, along with the responsibilities of diocesan central offices and of the sponsoring religious orders.

Special attention will be given to the distinction between policy statements, usually made by boards of education, and the rules and regulations set forth by the school administrators. Teacher associations in Catholic schools will be discussed, along with due process and methods of conflict resolution.

On entering an American public school, it is easy to tell by the items decorating the entrance, corridors, and offices that this institution is part of the American governmental system. The American flag is prominently displayed; pictures of George Washington and other civic heroes often are seen; there may be copies of the Constitution or the Declaration of Independence on display.

All point to the fact that our American public schools are governed as part of our democratic processes. Ultimate policy decisions are made by elected school boards, or by state and federal governments. (School boards have the power to levy taxes for the support of the schools and have specific legal authority over the schools.) Administrators are appointed by and accountable to these political bodies.

As one comes into a Catholic school, one notices a different scene. Evidence of our American heritage and loyalty are visible, of course. American Catholic schools do conform to limited governmental regulations, varying from state to state. Catholic schools are recognized as legitimate means of fulfilling the compulsory educational requirements which are imposed throughout the nation. This has not been called into question since the *Pierce* Supreme Court decision in 1926, which overturned an Oregon law compelling all children in that state to attend public schools.

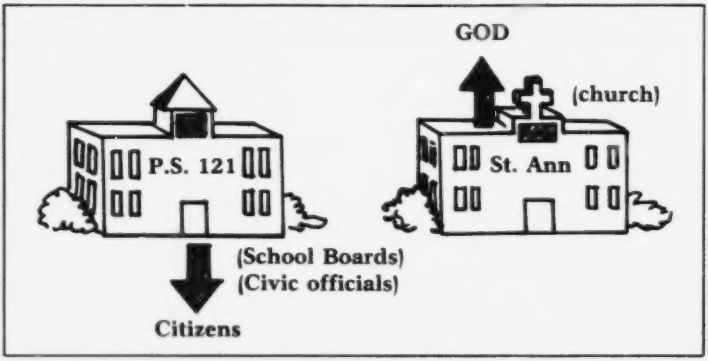
A Catholic school, however, will likely have a cross above it or over the entrance, along with crucifixes inside, in many of the rooms. The name will be that of a saint, a mystery of the faith, or a religious order. A portrait of the pope will probably greet a visitor who enters.

These are all symbolic indicators that, apart from civic regulations, Catholic schools are part of another organization, the Catholic Church. They were founded, and they con-

tinue, as part of the mission of the church, although they also fulfill the essential civic functions of giving a human education to their students.

So it is that major policy decisions and administrative appointments are made by groups and individuals, who derive their authority from the church: bishops, pastors, or religious orders. As will be explained in the next chapter, this authority is currently shared and exercised in collaboration with parents and other laity in the church, but the source of such authority ultimately comes from the Catholic Church.

The radical difference between the public and the Catholic school systems, is simply shown in the chart below:



It is evident that such a distinction is a great oversimplification. The American electorate does not directly administer our public schools, but controls them through elected boards and officials, who also are bound by the laws of God and have their authority from him.

Likewise, God is not the principal of every Catholic school! God's church has delegated pastors for dioceses and parishes, has empowered religious orders to act in its name, and has encouraged a collaborative approach to pastoral and educational governance. Ultimately, however, if a school is to be called Catholic and is truly to be Catholic, it must be seen and it must see itself to be an integral part of the church's mission to spread God's word and bring all peoples to Christ, helping them to grow in faith and love.

The long-standing attitude in the church concerning the value of Catholic schools has not changed in the modern

church, as will be noted throughout this work. *The Declaration on Christian Education* of Vatican II states explicitly:

> Among all educational instruments, the school has a special importance. It is designed not only to develop with special care the intellectual faculties but also to form the ability to judge rightly, to hand on the cultural legacy of previous generations, to foster a sense of values, to prepare for professional life.[1]

Seven years later, in applying the teaching of Vatican II to the United States, the American bishops unequivocably stated that Catholic schools "are the most effective means available to the church for the education of children and young people."[2]

The recently-issued revision of the *Code of Canon Law*, which is the official body of rules governing the Catholic church throughout the world, states clearly the priority which is placed upon Catholic schools as the prime means of educating the young:

> Among educational means, the Christian faithful should greatly value schools, which are of principal assistance to parents in fulfilling their educational task. (Canon 796 #1.) Parents are to entrust their children to those schools in which Catholic education is provided; but if they are unable to do this, they are bound to provide for their suitable Catholic education outside the schools. (Canon 798.) The Christian faithful are to foster Catholic Schools by supporting their establishment and their maintenance in proportion to their resources. (Canon 800 #2.)[3]

A Catholic school is, therefore, a unique institution which exists for a two-fold purpose: a quality *human* education and an effective *religious* education. Both elements are integrated into the work and life of the institutions which so ably and effectively serve church and society.

Teachers and administrators who elect to become part of the Catholic school apostolate should do so with the clear recognition that they become part of a religious enterprise, and therefore are subject to the authorities who are responsible for it. The essentially hierarchical nature of the Catholic Church places final authority in its leaders, who are to ex-

ercise their power guided by the Spirit of Christ and with concern for and sensitivity to the best interests of the church and all its members.

Summary

1. There is an essential difference between the governance of public and Catholic schools.
2. Public schools are governed, according to the American democratic processes, by elected or appointed boards and officials whose source of authority is derived from the citizenry and the American governmental process.
3. Catholic schools, while subject to state authority in a limited way, are managed as part of the Catholic Church and its ministry.

2. JOIN THE TEAM

Principles of Shared Decision-Making and Subsidiarity

A baseball coach or manager is no better than the quality of his team and its cooperation with him. Many lively grandstand arguments have helped to while away dreary innings, debating the more important ingredient to a pennant-caliber team—a good manager or good players?

The answer, of course, is that both are needed. Leadership cannot operate effectively without cooperative and able followers. And often, the most talented workers find their efforts wasted without the coordination of a capable leader. The willing cooperation of a team of any size is vital to success, and wise administrators place a high value on it. They realize that the collective wisdom of all who share in a project is essential to success. The marks of effective group enterprises are willing cooperation and intelligent participation by all concerned. American business, for example, spends millions of dollars on programs and education to develop the loyalty, the willingness, and the involvement of employees in enterprise.

It would seem that the God-given authority of church leaders, as applied to the Catholic school system, would negate the principles just enunciated. Are not Catholic school personnel and parents asked to be meek, compliant sheep, subject to direct guidance by their shepherds? The answer is "no."

From the very beginning of the church, as related in the story of the Council of Jerusalem in the Acts of the Apostles

(Chapter 15), there has been a history of shared participation in decision-making. A famous story relates the choosing of St. Ambrose, still a layman and a catechumen, as Bishop of Milan in 374 A.D., by spontaneous acclamation of the people of that city gathered in the cathedral. The practice of councils and senates on all levels in the church and in religious orders attest to the persistent sense that governance should not be exercised autocratically, that collaboration by the governed should be a characteristic of all church groups.

Practice of participative governance has varied over the centuries in the history of the Catholic Church, and has been carried out in different degrees in various places. We can recall that representative governance in the United States began with qualifications based on property, religion, sex, and race, and has only now evolved into universal suffrage. So too, the encouragement to involve those other than clergy and religious administrators in the operation of Catholic institutions is a fairly recent occurrence.

The groundwork for collaboration in Catholic school administration was laid by the encyclical of Pope Pius XI, *Quadragesimo Anno*, in 1931, in which he stated that decisions are ideally made as much as possible in collaboration with those who are most directly affected by them (Q.A. 79,80). This is the principle of *subsidiarity*. The Pope explains in his letter how this not only contributes to the success of any enterprise and the satisfaction of those involved, but it also—and most importantly—shows respect for the dignity of the human beings who are working in that institution.

Vatican Council II, in its various documents and especially in the two great statements on *The Church* and the relation of the church to our modern times, stressed the concept of the "People of God." By this is meant the calling of all members of the church to holiness and to full citizenship in the church. The Body of Christ on earth consists of all the baptized, not only of clergy and religious. All are called upon to play a role in the building up of the church on earth; all should in due order have the opportunity to share in decision-making on various levels. This is the principle of *collegiality*.[4]

As will be related in the next chapter, Vatican II in its *Declaration on Christian Education*, repeated the basic principle that "parents must be acknowledged as the first and foremost educators of their children."[5] The council applied the principle of shared involvement to Catholic education.[6] The American Catholic bishops, in their pastoral letter, *To Teach as Jesus Did*,[7] made specific application of collegiality to the American scene.

What then is the ideal governance organization for a Catholic school? It would be one which basically recognizes the school as part of Christ's church and its evangelizing mission—a valuable component which has proved its effectiveness as attested by the bishops in their 1972 letter and in subsequent documents. Thus, the Catholic school is seen as an institution which responsibly inserts itself into the structures of the church and readily accepts guidance from the leadership of the church.

But, in accord with long-standing tradition, which has been developed and emphasized in recent years, the ideal governance structure also recognizes its responsibility to include and encourage collaborative decision-making wherever such is appropriate and helpful. Teachers, parents, students, and parishioners should be involved. And they are.

A great revolution has taken place in the last 25 years in the administration of Catholic schools in the United States. Formerly the province of bishops, pastors, and/or religious superiors, now we find the Catholic school landscape filled with school boards, parish councils, parent organizations, and advisory groups of many kinds. Catholic school boards on the parish level generally only date from the 1960's. The number is now estimated to be as high as 10,000 in the United States.

These boards exist as a sharing in the hierarchical authority of the church, and do not have distinct legal authority over the schools. Neither do they have taxing power as such, but request operating budget subsidies from the parish and set tuition levels to be paid by the students in the school.

Internally, Catholic schools have evolved from a strongly authoritarian form of management. Faculty meetings and planning days are common. Requests for parent, and even

student, input are more frequent, and an enhanced sense of community is present. All this is evidently in accord with the teachings of the council and of church leaders, and is in harmony with the capabilities of parents and teachers, as well as with the increased need for involvement, which is a psychological necessity in our time.

It should be noted that the Catholic school system is not a monolith. Patterns of governance, as well as the degree of involvement in decision-making, vary widely from region to region, from diocese to diocese, and even from parish to parish and school to school. Some church and school leaders involve many in the governance process, and to a wide degree. Others do it in a more limited way. This is dependent upon the experience and philosophy of the bishop or pastor or religious superiors, as well as upon the ability and readiness of board members, parents, and faculty to be responsibly involved. Every teacher in a Catholic school should undertake to determine the degree of participation in governance present in the school, and should try to exercise a responsible role in that process.

Summary

1. Catholic schools have evolved in recent years into institutions which are managed according to two important principles stressed by Vatican Council II.
2. The principle of *subsidiarity* encourages church authorities to permit decisions to be made as much as possible in collaboration with those affected by these decisions.
3. According to the principle of *collegiality*, all members of the church, as the People of God, should share in appropriate ways in the decision-making process in the church, and therefore in Catholic schools.

3. WHO'S ON FIRST BASE? WHO'S GOT THE BALL?

Roles and Responsibilities of Boards, Pastors, and Principals

If life were like a baseball game, teaching in a Catholic school would be simple. Only the most nearsighted "bleacher-bum," out in the cheap stands in center field, has more than momentary trouble in following a baseball when pitched, hit, or thrown or in knowing whether or not the runner has safely reached first base.

Formerly, it was likewise quite easy to know who was "boss" in a Catholic school. It was the principal, who directed activities clearly and simply, knowing that the support of the pastor could be counted on, as well as the cooperation of the parents. In very rare cases would a matter be appealed, in a parish elementary school, for example, to the pastor. When that happened, his word was law.

Today, it is different. The principal is usually still clearly in charge of the school, with the parish pastor also in the picture, but there are now other decision-making forces to be reckoned with. A diocesan office of education and a diocesan board make decisions and issue directives as will be explained in the next chapter. On the local level, there is now usually (but not always) an educational board involved in the governance of the school.

This board could be a *school board* and be concerned alone with the elementary or secondary school. It also could be a *board of education*, which has other educational responsibilities in the parish, such as catechetical programs for public school children. It also could be the *education committee of the parish council*, a group which assists and advises

the pastor in the overall leadership of the parish.

These boards (or committees) are delegated by the pastor and/or the parish to consider general *policy* matters relating to the school. They are not to *replace* the principal in making administrative decisions (cf Chapter 5), but rather are to represent parents and the parish community in major decisions relating to the general direction of the school.

Here the distinction between public and Catholic education should be kept in mind. As Sister Mary Benet McKinney, OSB, an expert on Catholic education boards has stated, "A Catholic board of education is not just a baptized public school model that book-ends its meetings with prayer."[8] Board members see themselves as privileged collaborators with other church ministers in the educational work of the church.

A board can be a *policy* (decision-making) board or an *advisory* board, depending upon how it is set up to share in the pastor's authority. The latter may designate the group to have final decision-making power, or it may be constituted to make recommendations only. In practice, policy boards do function in an advisory capacity also, since the principal often turns to them for suggestions and recommendations.

Where does the pastor fit in? In a parish, he remains as the bishop's delegate with final accountability for all the affairs of the parish. Most pastors today, however, have the assistance of lay people, religious and clergy, in the management of the parish. The pastor retains his role primarily in the area of spiritual leadership and by overseeing financial matters. In the latter area, however, there usually is a parish group directly concerned with the budget to give him assistance.

The new Code of Canon Law, published with the authority of Pope John II in 1983, mandates the involvement of parents in the educational processes of the school and calls for the means to carry out this involvement:

> It is incumbent upon parents to cooperate closely with the school teachers to whom they entrust their children to be educated; in fulfilling their duty, teachers are to collaborate closely with parents who are to be willingly heard and for whom associations or meetings

are to be inaugurated and held in great esteem. (Canon 796, #2.)[9]

So, a word should be said about the parent organization in the school (PTA, Home and School Association, etc.). This group, composed of parents of current students, is important because it acts as a channel of communication between home and school, because it is the means of recruiting volunteer help in the school, and because it often assists in necessary fund-raising projects. A wise teacher knows and values these functions of the parent organization, and is aware of the important positive influence it can exert on behalf of the school. But the parent group is rarely involved in decision-making.

Let us consider the hiring of a teacher as a means of clarifying the distinction in roles of principal, pastor, and board. The *principal*, of course, knows the grade or area in which a teacher is needed, and is aware of the professional and certification qualities which are required. The principal also actively seeks candidates, interviews them, and selects the one to be hired. This is, so far, similar to the way it has always been done.

However, actions of the *board* have likely preceded the action of the principal, such as approval of a set of criteria, which teacher applicants must meet if they are to be considered, such as possessing a degree and other professional qualifications. The board likely will have established the salary scale and the fringe benefits for faculty. The principal acts within the constraints established by the board.

The involvement of the *pastor* varies with regard to hiring Catholic school faculty. Ideally, the pastor interviews each applicant to ascertain that the religious mission of the school and parish will be supported and furthered by the teacher. In this way, the pastor is exercising his function of spiritual leadership.

It is important for a teacher in a Catholic school to realize that the above delineation of responsibilities in the management of the school represents the ideals of subsidiarity and collegiality to which the church is calling us in our day. In *To Teach as Jesus Did*, the American Catholic bishops clearly indicate that shared governance is typified in the groups

we call boards:

> Representative structures and processes should be the normative means by which the community, particularly Catholic parents, addresses fundamental questions about educational needs, objectives, programs and resources. Such structures and processes, already operating in many dioceses and parishes should become universal... One such agency, long a part of the American experience and in recent years increasingly widespread in Catholic education, is the representative board of education...[10]

As a teacher enters a Catholic school faculty, it would be wise to try to determine the "rules of the game" in that institution. Ideally, the school functions under the clear direction of the principal, who acts within the policy guidelines and the resources provided by the board, and with the encouraging support and spiritual leadership of the pastor. But, there is no single pattern for the interaction of the three, and brave, dedicated individuals, and groups throughout the land are leading Catholic schools in a variety of ways.

Summary

1. Boards, pastors, and principals commonly share governance responsibilities in Catholic schools.
2. Boards are generally responsible for general policy and financial decisions.
3. Pastors have overall responsibility for parish finances and give spiritual leadership to the school staff, parents and students.
4. The principal remains as the immediate administrator of the school, within such policy constraints as may be imposed by the board, parish, or diocesan authorities.

4. MAJOR OR MINOR LEAGUE?

The Central Office, Diocesan and Congregational Relationships with Schools

For a major league baseball player, the ultimate disgrace is to be sent back to the minors. He has lost status as well as salary; it is seen as a clear indication of failure; he now will be performing in a second-class setting.

Many teachers in both public and private school systems may wonder if the superintendents and those associated as staff of that office are the "major league" players in a school system, whereas the principals and teachers are in the "minor leagues." The central office administrators seem to get the headlines; those in the schools receive little public recognition.

This may apply to a certain extent to public school systems, which usually are highly centralized, but it is rarely the case in Catholic schools. Because the important decisions regarding personnel and finances are largely made at each individual school, the diocesan superintendent of schools plays a lesser role than the public school counterpart in that position.

There is interesting historical background for the role of the Catholic school office. Formerly, there were dioceses where there was strong direction and control, but more often, each school was largely independent of the office. In the latter instances, superiors and supervisors from the religious order which staffed the school were likely to be quite influential. They often determined policies and procedures, even the selection of textbooks.

At the present time, because of the diminished number of religious in the school, a Catholic school is more likely to receive direction, supervision, evaluation, and assistance from the diocesan office, rather than from a religious order. The decisions of the diocesan board of education and the superintendent's office may deal with teacher qualifications, fund-raising activities, administration, hiring, curriculum and textbooks, inservice activities, and special areas of instruction such as the religion programs and human sexuality instruction.

Why are Catholic schools organized on a diocesan basis? This stems from the fact that the Catholic Church is organizationally divided into regional units (dioceses), each headed by a bishop (or archbishop). The bishop, as a successor of the Apostles, is selected to lead what is theologically considered to be the *local church*—more than an administrative unit, rather it is a living cell of Christ's Body, which together with others, form the entire church under the pope.

A special function of the bishop is to be the chief teacher in the diocese. Others who exercise this function in the educational work of the church do so as sharers in the bishop's teaching ministry. This is the broad base for the authority of the diocesan education office, which also acts as a means of support and assistance for each school.

Present church law states that the local bishop has authority over all Catholic schools located in his diocese, including those which are directed by religious orders (Canon 806, #1).[11]

In some areas, diocesan funds to assist the schools are disbursed from the central office.

How do religious orders presently affect the schools? As is well known, religious communities in times past supplied the majority of teaching and administrative personnel for Catholic schools (and financed both preliminary and continuing education for their members). As stated above, religious order supervisors worked with school personnel to give assistance and to assure quality. At present, members of religious communities are in a minority in most schools, but they still are able to be an influence in preserving the valued traditions of the school, especially its religious

character. New teachers in schools, which have long been served by a particular order, are well advised to learn the special traditions of that community, to what extent these are remembered and esteemed by parents and graduates, and how these have shaped the present character of the school.

There are many Catholic schools which are owned and controlled by religious orders, largely on the secondary level. These exist in a diocese with the permission of the bishop and are subject to his authority, but in practice, they operate independently of the diocesan Catholic school system. The head of the school is appointed by the religious order, and major decisions are subject to the authority of the superiors and/or the councils of the order. The order maintains a commitment to supply personnel to the school, and often gives it substantial financial assistance for its operating budget, for maintenance and repairs, and for new construction. The schools operated by an individual order often maintain special relationships with each other, to share and maintain their unique traditions as "Mercy schools," "Christian Brothers schools," "Jesuit schools," etc.

Religious orders more and more are sharing the governance with the schools they own with boards which have been formed for each school. These boards have varying degrees of influence and/or authority. Some are advisory only. Others are decision-making boards whose major actions require approval by the order. Some religious have leased their schools to a corporate board, who are free to direct them almost totally, subject to general church authority. To a greater or lesser degree, parents, clergy, and the laity in general are in this way brought to share in the direction of the school.

Religious orders provide an important complement to the diocesan organization. The sisters and brothers and priests are groups with far-flung regional, national, and even international membership. They work in a diocese with the approval of the bishop, but they bring a broad view of the church to their schools, a sense of mission and dedication, and a flexibility whereby members can easily change both location and occupation in order to meet new needs.

Religious orders are responsible for the growth of the Catholic parochial school system in the United States, and their contribution can never be forgotten.

A teacher in a Catholic school will find that administrators and fellow staff members may be priests who belong to the diocesan clergy (i.e., are directly subject to the local bishop) or priests who are members of religious orders, e.g. Franciscans, Benedictines, Dominicans. Or, they may be colleagues of members of one or more of the many sisterhoods and brotherhoods, who have been working in American Catholic schools since the Ursuline Sisters arrived in New Orleans and began their school in 1727. It is both interesting and helpful to learn about the history and nature of the religious "families" who are present in the school; they represent centuries of accumulated religious and educational wisdom.

It is easy to see that Catholic school teachers need to know the source of governing directives which come from outside the local school or parish. Principals and boards may be subject to directives from the diocesan office and teachers should be aware of these. To the extent that, in some schools, a religious community carries responsibility for direction and assistance, teachers should know this also. Understanding and cooperation should be the hallmark of their response, as both the "major league" and "minor league" players work together to advance the cause of Catholic education.

Summary

1. Formerly, religious orders furnished extensive direction and supervision to Catholic schools, along with numerous personnel. Today they are still an important influence in most schools, but with fewer personnel and less overall involvement.
2. Diocesan education offices have replaced the religious orders as sources of direction and assistance.

5. *"DON'T FIRE UNTIL YOU SEE THE WHITES OF THEIR EYES!"*

Policy Statements and Administrative Regulations

If we might be permitted to abandon our baseball metaphor temporarily, let us consider the famous battle of Bunker Hill in Boston during the Revolutionary War. Apparently, a general order had been issued, directing that all possible measures be used to conserve the scarce ammunition stores. The field commander translated this into a specific rule: "Don't fire until you see the whites of their eyes!"

This is an apt illustration of the difference between policy statements and administrative regulations in the governance of Catholic schools. There are general directives which give a broad direction for action (*policies*), and there are detailed and specific *regulations* for carrying out these policies.

A few more examples may clarify the distinction. There may be a diocesan *policy* which provides for instruction in Christian sexuality to be given in all Catholic elementary schools. This indicates *what* is to be done, but does not specify in detail *how* or *when* it should be carried out. Such is provided by the regulations worked out by the principal for the teachers in a given school.

A local board *policy* may direct that the students in the school shall wear uniforms. It is then up to the principal to draw up the specific regulations governing the clothing to be worn. It might be mentioned that the principal would be well advised to consult with parents and faculty before issuing such regulations. Obviously, teachers can have more

hope for change in unsatisfactory administrative directives which come from the principal, than from policy decisions of the board with which there may be disagreement.

A Catholic school teacher will be aware of the distinction between policies and regulations, and will know that policies are formulated and issued by diocesan authorities or by the local board. If the principles of collegiality and subsidiarity are followed, the promulgation of a new policy is preceded by consultation with those whom it will affect.

The teacher will know also that the precise regulations issued by the principal are means to carry out the policies, and ensure that they are fulfilled. A policy is a guide to meeting a general purpose or goal and any number and variety of rules could help to achieve the same purpose. The principal makes the rules as is necessary, so that there is unity, as needed, for the school to reach the goal envisioned by those who formed the policy.

Boards and administrators find the distinction between policies and regulations one of the most difficult aspects of school governance. Boards may view policies in a broad all-inclusive sense, and tend to encroach upon the domain of administration. A principal, likewise, may tend to restrict the scope of policy-making to general outlines of action. These differences of opinion must be worked out or conflict will arise.

A teacher will be able to enter more wholeheartedly into the process of pursuing the school's goal if policies and their purposes are understood, as well as how specific administrative requirements fit into these purposes and help to achieve them. The school handbook contains the regulations; it also may have diocesan, parish, and school policies.

Summary

1. Policy statements, by a local board or diocesan education authorities, give direction to a school with regard to important goals of Catholic schools.
2. Administrative regulations are the rules formulated by the school administration to put policies into effect and to advance the unified work of the school staff.

6. TEAMWORK

Teacher Associations

In baseball, as in all group sports, teamwork is considered to be essential. The media are quick to pounce on any evidence of dissension among members of a team. Locker room pep talks have as one purpose to unify ball players so as to make for a united effort. The mutual support and enthusiasm generated on a team are significant in making for victories in the game; all are united in trying to overcome a mutual "enemy": the other team.

Sometimes this unity takes the form of joint action, not against another team, but against the owners of the ball club. Players formally organize so that their representatives are the ones who bargain for the individual advantage of each, especially in the areas of salaries, benefits, and other working conditions. The right of the team owner to bargain individually with each player is replaced by the necessity to deal with the group as a whole through designated representatives.

The players do this with the expectation that their united effort will win greater benefits from the team owners than they would be able to obtain individually. An owner may be willing to risk having one or a few players quit the team because of dissatisfaction, but he would be unable to field a team if most or all of the players threatened such action.

Such simply, is the reason for the rise of union and employee associations of all types. Many public school teachers, especially in the larger cities, are members of such groups, and the conditions of their contracts are negotiated on their behalf by designated representatives. For a variety

of reasons, most Catholic school teachers are not members of such collective bargaining groups.

To form an association for mutual benefit in one's workplace is a right upheld by the Catholic Church. It was forcefully enunciated in 1891 by Pope Leo XIII in his encyclical *Rerum Novarum*[12] and has been upheld by church authorities ever since.[13] Employees have, as a God-given right, the ability to organize and act collectively, and it would be immoral to deny that right.[14]

Recent church documents, both from Rome and from American bishops, have repeated the inviolability of this right, but also have added helpful clarifications. Church leaders have indicated that one of the basic goals of a Catholic school is to build *community* among staff and students[15] and to prepare the students by this experience to live in and build community in their families, communities, parishes, and workplaces in the future.

The statement, *The Catholic School*, issued by the church's education office in Rome in 1977, spoke directly to the subject of teacher associations:

> Professional organizations whose aim is to protect the interests of those who work in the educational field cannot by themselves be divorced from the specific mission of the Catholic school. The rights of the people involved must be safeguarded in strict justice... Therefore the special organization set up to protect the rights of teachers, parents, and pupils must not forget the special mission of the Catholic school to be of service in the Christian education of youth... Catholic teachers who freely accept posts in schools, which have a distinctive character, are obliged to respect that character and give their active support to it under the direction of those responsible.[16]

Because the process of unionizing often introduces an adversarial character ("the other team") into the relationship between teachers on one hand, and the administrators and board on the other, our attention is called to practical difficulties that result in a school seriously attempting to build Christian community. Because most Catholic schools are largely autonomous, a conflict over employee demands

takes place on the local level and the pain is acutely felt by all involved. This is less the case in public schools where bargaining occurs on a system-wide basis, with local administrators not involved.

Collective bargaining usually arises when employees feel aggrieved and uninformed. They do not sense that their real needs are understood, and that resources to meet these needs could be made available to them. Catholic school administrators try to forestall such misunderstandings by operating with clear, humane personnel policies which embody a sincere respect for the person of the teacher.

These policies include, wherever possible, precise statements regarding faculty qualifications, supervision, evaluation, retention (or termination). Salary schedules and benefits are published to all and are equitably administered. Also, information regarding the finances of the school is shared, and teachers are made aware of the financial planning and budgeting process. Through faculty representatives, they may even be invited to share in this process, or their input could be solicited in other ways.

Above all, there should be an attitude of trust and openness in a Catholic school, so that each teacher feels a valued part of the staff and knows that the needs and welfare of the faculty are given top priority by the administrators and staff.

As the Roman document, *The Catholic School*, expresses it:

> The Catholic school is a genuine community bent on imparting, over and above an academic education, all the help it can to its members to adopt a Christian way of life. For the Catholic school, mutual respect means service to the Persons of Christ. Cooperation is between brothers and sisters in Christ. A policy of working for the common good is undertaken seriously as working for the building up of the Kingdom of God.[17]

Channels are easily available for the use of teachers to make their needs and problems known and administrators strive to be accessible.

It was mentioned above that most Catholic school teachers are not members of unions or other teacher associations, and one reason given stems from the fact that administra-

tion is handled largely at the individual school level. Historically, the presence of large numbers of religious order teachers inhibited the rise of collective bargaining, since the religious already were receiving "collective" compensation through the living expenses which their community provided for them.

It is also true that many Catholic school teachers realize that the resources for wage raises come largely from the tuition paid by parents of their students, and they are reluctant to exert pressure for higher wages, which will further strain the families represented in the school. Other teachers would see themselves feeling guilty if they were to organize against the church authorities who administer the schools.

Some organized groups of Catholic school teachers have recently disaffiliated themselves from the American Federation of Teachers because of the union's opposition to proposed federal legislation which would provide tuition tax credits to parents of children attending nonpublic schools. In 1979, the United States Supreme Court stated that church-operated schools are not subject to the National Labor Relations Act and its provisions which regulate labor management relations.[18]

A teacher in a Catholic school does well to consider carefully the conditions of a contract of employment, which is offered. If already employed, every effort should be made to enhance the unity among all members of the school staff, and to avail oneself of all the means for communication which exist, as well as the methods for settling grievances indicated in the following chapter. It belongs to the Christian philosophy and spirit of the Catholic school that all who are connected with it strive earnestly to live and work together in love and forbearance, not overlooking just needs, but endeavoring in every way to preserve both an interior and exterior unity of ideal and purpose.

Summary

1. The Catholic Church teaches that the right to organize into associations for a mutual welfare is a basic human right and cannot be denied.
2. Some of the present forms of unionism are in tension with the goal of Catholic schools to carry on its work in a setting of a "community of faith," as well as with other unique aspects of Catholic schools.

7. KILL THE UMPIRE

Conflict Resolution and Due Process

It is easy to imagine ourselves at a baseball park on a pleasant sunny afternoon, enjoying ourselves as we root for the home team. It has been an exciting afternoon as the teams held each other to an even score. Now, late in the game, one of "our" players has reached third base, and on a long ground ball hit by a teammate, attempts to reach home base to score what may be the winning run. The throw is to the catcher, and both ball and runner seem to arrive at the same time. The umpire's signal, as seen when the dust clears, is "out!"

The stands, filled with fans of the local team, erupt with protest, and we hear the familiar cry: "Kill the umpire!" It takes some time for the uproar to calm down so the game may proceed. Obviously, there was a definite difference of opinion, and many felt that an injustice had been done.

The circumstances may be less striking in a Catholic school, but it is true that conflict may occur and grievances may be present. Disputes may come up between teachers and students, teachers and parents, between teachers and the school administration, and among teachers themselves. They may arise from conflicts over grading, instructional methods, work assignments, school events, salaries and working conditions, or any number of other causes, including personality conflicts.

A number of methods are in place in Catholic schools for settling the minor conflicts which inevitably arise in any institution, as well as the occasional major disputes. They range from informal conciliation to legally-structured steps for the settlement of grievances. Many times they are in-

dicated in the faculty handbook, or are available in other school publications. Many conflicts could be avoided or easily settled if all personnel in Catholic schools would keep in mind two essential concepts. The first is that Catholic schools, like all other church enterprises, must be built upon total respect for the dignity and worth of every human person. Decisions and processes, if we are to carry out Christ's command to "Love thy neighbor as thyself," must proceed with respect and love of persons as their basis. Vatican II, in its foundation document, *Pastoral Constitution on the Church in the Modern World*, has emphasized this as a fundamental characteristic and ideal of the contemporary church.[19]

Secondly, as has been pointed out in Chapter 6, Catholic schools strive to build a "community of faith," according to whichever effort is made to have the school personnel, including board, parents, and students, model the unity that Jesus prayed for at the Last Supper: "That they may be one as you, Father, and I are one" (John 17:11). The American bishops, in *To Teach as Jesus Did*, stated that "all those involved in a Catholic school—parents, pastors, teachers, administrators, and students—must earnestly desire to make it a community of faith which is indeed living, conscious, and active.[20]

However, in spite of these lofty ideals, it remains true that conflict arises in Catholic schools. People of faith and good will see things differently. Resources are limited, and hard decisions must be made in their allocation. Administrators often are faced with the necessity of deciding questions when there seem to be contradictory facts alleged by the disputing parties. Emotions can be aroused· sides are chosen; and "win-lose" situations easily develop. It often seems that even Solomon's decision to split the child as related in *I Kings* (Chapter 3) would not be an adequate solution.

What is a teacher to do if a dispute arises with the principal, a parent, a fellow teacher, or a student? It is always possible to follow the biblical injunction found in St. Matthew's Gospel (18:15) to attempt to do so on a one-to-one basis. To try honestly to discuss the point of contention with the other party, along with a sincere attempt to understand

the other's position may suffice to resolve the matter. This applies to an assignment dispute with the principal, a disciplinary misunderstanding with a student, or a grading problem raised by a parent. Sometimes, the first attempt at such conflict resolution fails, and a teacher may find it necessary to ask for another conference.

If the problem persists, it is helpful to call on a third party for help. The school principal wants to assist in conflicts with parents and students, and would be the ordinary recourse when individual attempts at conciliation have failed. Informal conferences, involving the administration, are able to settle most disputes, and the latter's decision is usually accepted as final.

When a resolution of the matter still does not take place, more formal processes may have to come into play. In many Catholic schools, a structured appeal process is available for use by students, parents, and teachers. (Where unions or organized teacher associations are present, these organizations provide processes for disputes involving teachers.) Commonly there is a procedure for due process, in some form, which provides an appeal process. It may involve the board or the diocesan education office. It may be a form of *conciliation,* whereby a third party tries to bring about mutual agreement, or *arbitration,* by which the matter is settled by decision of a third party.

Due process, that is, the means by which a person may get a fair hearing when a grievance is present, is the right of everyone in Catholic schools. It essentially consists of the opportunity to present one's case to someone in authority and to confront the accuser if there is such. Elaborate procedures which resemble a courtroom process are not required. Since elements of the judicial process may at times be helpful, they may be stipulated in the formal due process procedures of some schools and dioceses.

The ideal procedure for settling conflicts in Catholic schools, as in all groups and organizations, is one which is simple, fair to all, and prompt. The "family atmosphere" of most Catholic schools is conclusive to this ideal, and it is hoped that all teachers in these schools make a sincere attempt to use existing procedures, when necessary, with

great good will and a sincere, deep desire to keep the welfare and growth of the students as the paramount consideration.

Catholic school personnel are urged to constantly strive to go beyond themselves in working for the great overall purposes of Catholic education. *The Catholic School* reminds us that:

> The cooperation required for the realization of this aim (building up the Kingdom of God) is a duty of conscience for all members of the community, teachers, parents, pupils, administrative personnel. Each has his or her own part to play. Cooperation of all, given in the spirit of the Gospel, is by its very nature a witness not only to Christ as the cornerstone of the community, but also to the light who shines beyond it.[21]

Summary

1. As in any group of human beings, conflicts arise within Catholic school settings.
2. Teachers, administrators, parents, and students are encouraged to settle disputes with the spirit and principles of the Christian community to which Catholic schools aspire.
3. Catholic schools commonly provide informal and formal methods of conflict resolution and the settlement of grievances.

8. WHO WON THE GAME?

Conclusion

The Catholic school ministry in the American Catholic Church is a "game" of many innings! Ever since the first Catholic school was founded in Maryland in 1653, these schools have carried on with striking success in the project of giving human and religious education to millions of young Americans.

Players have come and gone, but the game goes on. In this booklet, we dealt, so to speak, with the management of the Catholic school "team" and how decisions are made. Catholic schools have been clearly situated in a different league from the public schools in matters of source of authority and funds and of basic governance. These schools are clearly a part of the aim of the church to "go teach all nations" (Matt. 28:19), and are seen as necessarily coordinated with other branches of church ministry under the leadership of church authorities. Bishops and school authorities are encouraged to apply the principles of collegiality and subsidiarity in decision-making in the schools.

Coaching duties on the Catholic school teams are handled directly, as in all schools, by the principal, but unique responsibilities also are exercised by parish pastors and by the school or parish board. Direction, assistance, and coordination come from the "home office" of the diocesan superintendent, and in many cases yet, from the central administration of the religious order which helps to staff the school. The rules of the game are of two kinds: policy directives which indicate basic and general directions for the school, and administrative regulations formulated by the principal. To the teacher, the difference between the two

may not be immediately apparent, with the distinction being of concern principally to the administration.

Catholic school teams may elect to form teacher associations to represent their interests to the administration, to the board, and to the parish or diocese. The right of association is a human right, upheld by church teaching. There is, however, concern over harmonizing such associations in some of the forms in which they exist, with the ideal of Catholic schools as "communities of faith." Many feel that teacher needs can be and are adequately provided for as part of the ongoing administration of the school without a formal association or union.

Although it may be a dull baseball game without some close calls by the umpire, the ideal would be that all concerned with Catholic schools proceed in harmony and cooperation with the work of Catholic education. Such is not always the case, and disagreements, disputes, and conflicts inevitably arise. Catholic schools attempt to guarantee the basic right of due process when disagreements cannot be settled informally between the parties concerned. It is hoped that the basic premises of mutual respect and Christian charity govern the conduct of all who are involved. Often, too, such disagreements can be turned into occasions of innovation, progress, and greater mutual collaboration.

The final score for American Catholic schools will only be posted at the end of time. However, it is clear to see that they are winning, thanks to the wise and dedicated leadership given them by those charged with the direction of the schools. Teachers in Catholic schools can be confident that they are part of a system which has accomplished much with very limited resources, because of their dedication and that of their predecessors, and because of the leadership, past and present, of these schools. At work in our time is a blend of direction and collaboration, uneven in its development across our land, but giving rich promise of sound management in the years to come.

In the words of the Psalmist, "May peace be within your walls, prosperity in your buildings" (Psa. 122:7).

FOOTNOTES

1. Vatican Council II, *Declaration on Christian Education* (Boston: The Daughters of St. Paul, 1965), #5.
2. *To Teach As Jesus Did* (Washington, D.C.: National Conference of Catholic Bishops, 1972), #118.
3. *Code of Canon Law*. Canon Law Society of America (Washington, D.C.: Canon Law Society of America, 1983), 299-301.
4. Vatican Council II, *Dogmatic Constitution on the Church*. Chapter IV, #31-33, 37; *Pastoral Constitution on the Church in the Modern World*, #44; *Decree on the Apostolate of the Laity*, #1.
5. *Declaration on Christian Education*, #3.
6. *Ibid*, #6, 7.
7. *To Teach As Jesus Did*, #134-140.
8. Sister Mary Benet McKinney, "Parental Leadership in a Vatican II Church," *Momentum* XV (September, 1984), 18.
9. *Canon Law*, 299.
10. *To Teach As Jesus Did*, #139-140.
11. *Canon Law*, 303.
12. Pope Leo XIII, *Rerum Novarum*, #36.
13. Pope Pius XI, *Quadragesimo Anno*, #29, 30.
14. Rev. Msgr. George G. Higgins, *1979 Labor Day Statement* (Washington, D.C.: United States Catholic Conference, 1979).
15. *To Teach As Jesus Did*, #22-24.
16. Sacred Congregation for Catholic Education, *The Catholic School* (Washington, D.C.: United States Catholic Conference, 1977), #79, 80.
17. *Ibid*, #60.
18. *NLRB vs. Catholic Bishop of Chicago et al.*, 1979.
19. *Pastoral Constitution on the Church in the Modern World*, #12-17.
20. *To Teach As Jesus Did*, #106.
21. *The Catholic School*, #60, 61.

BIBLIOGRAPHY AND SUGGESTED READINGS

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SUGGESTIONS FOR USING THIS BOOKLET

There are many uses for this series of booklets on the Catholic school. Colleges will find them a valuable resource in preservice formation programs for Catholic school teachers. Graduate schools will find them helpful in the preparation of Catholic school administrators. Principals will find in them a rich resource for inservice of teachers and boards of education. Individual Catholic educators will find in them a unique and challenging help to their own personal and professional growth.

Plans that differ in length and format are offered to those who will be using these booklets. These plans are arranged for easy adaptation by users according to their purpose and needs.

Extended Format: This plan is for the college teacher, the principal or group leader who can spend two or more sessions on the material.

Mix and Match: This format gives users a choice of openings, of middles and of endings. It invites users to design their own model, choosing suggested components according to the interests and readiness of participants and the time available.

Planned Format—Single Session: The single session format is arranged for one 60-90 minute session. It provides a step-by-step plan for the busy leader, even estimated time allotments.

Independent Study: Educators motivated to explore the booklet and/or teachers assigned to study it will find suggestions in this plan for interacting with the content, for reflecting on its meaning and for internalizing its message.

It is hoped that Catholic leaders will find the planning formats a beginning—an incentive to go beyond in their search

for ways to help Catholic school teachers grasp the distinctiveness of their school and of their ministry.

Orientation

This book presents in an interesting fashion the practices of governance and administration of Catholic schools in the United States, from their beginning to the present day. Though the content is good background for Catholic school teachers, discussion sessions may need to be few because of time priorities.

EXTENDED FORMAT

OPTION A:

This plan is very flexible; it can be used for two or more sessions depending on the interests of participants and the time available.

Session 1:

Assign reading of book prior to the session. Have one-third of the participants prepare for reporting on "item a," a second group on "item b" and a third on "item c."

Item a—Study Chapter 1 and complete the chart below.

Differences between Public and Catholic Schools

Topic	Public School	Catholic School
Symbol/items displayed		
Basis of authority		
Decision-makers		
Purpose of education		

Session 2:

Item b—Shared Decision-Making

"Collaboration by the governed should be a characteristic of all Church groups."—Text, p. 8.

Explain each of the following in relation to the above statement and as each applies to the Catholic school.

- Election of St. Ambrose in 317 A.D.
- Principle of subsidiarity (origin, meaning, application)
- Principle of collegiality (origin, meaning, application)
- Impact of Vatican II—People of God
- Parents—first educators
- Governance structure of schools (style of past, present day, different patterns)
- Boards of education (beginning, purpose, scope)

Session 3:

Item c—Teacher Associations; Conflict Resolution and Due Process. "The ideal would be that all concerned with Catholic schools proceed in harmony and cooperation with the work of Catholic education."—Text, p. 32.

Why can such a lofty ideal be held for the Catholic school?

Explain teacher associations, conflict resolutions, due process

- in light of the ideal
- in view of the human reality

Define conciliation and arbitration.

OPTION B:

Assign reading of the text prior to this session.

Have participants choose one of the terms/concepts below for presentation to the entire group at the next session.

Give the following directions for study and presentation of terms/concepts:

- use an analogy to present your term (baseball as author did or another of your choice)
- make meaning of term clear as it applies to governance and administration of the Catholic school
- draw on your experience and your reflections to enrich your presentation
- involve group members in expressing their thoughts on the topic.

Terms/Concepts:

- governance and administration
- differences in public and Catholic school governance
- subsidiarity and collegiality
- roles and responsibilities of boards, pastors, principals
- diocese and central office
- religious congregations—past and present role
- policy statements and administrative regulations
- teacher associations
- conflict resolution
- due process
  - — conciliation and
  - — arbitration.

Sessions 1—3:

Determine the number of sessions your time allows and have presentations scheduled accordingly.

MIX AND MATCH

Choose from among the following, an opening, a middle and an ending for a 60-90 minute session.

Step 1: Prayer

Step 2: Openings (choose one):

a. Read the title and discuss what the book may contain.

b. Head one column "governance" and another "administration."

In each column list words and phrases given by participants that apply and/or define.

c. In a Catholic school, who is responsible for governance? for administration?

d. What is the difference between a Catholic and a public school? List differences given.

e. Read "Table of Contents." Have participants make comments on any items familiar to them—or of interest to them.

Step 3: Middle (select one or more according to time you have and the readiness and interest of your

participants):

a. Invite a board president, a pastor and a principal from a Catholic elementary school to read the text and, in light of that information, explain their roles and responsibilities in the governance and administration of their school.
b. Compare and/or contrast:
   - governance and administration
   - governance in early Catholic schools and today's Catholic schools
   - due process and conflict resolution
   - public school board and Catholic board of education
   - subsidiarity and collegiality.
c. Invite a staff person from the diocesan office of education to explain the following:
   - services the office of education offers for governance and administration of Catholic schools
   - policies and regulations of boards of education, diocesan and local
   - service of religious in governance and administration of Catholic schools
     — services in past
     — services today.
d. Explain each statement using the text content as your evidence.
   - The differences between Catholic and public school decision-making may not be apparent, but they are real.
   - The Catholic school exists for a quality *human* education and an effective *religious* education.
   - Catholic schools are part of the Catholic Church and its ministry.
   - A great revolution has taken place in the last 25 years in the administration of Catholic schools.
   - The Catholic school system is not a monolith.
e. Invite a religious sister who has been principal or teacher in a Catholic school in the 1950's and who is still in the Catholic school, to speak to your

group. Ask that she include in her presentation changes she has experienced in the Catholic school system as to governance, administration and the changing role of the religious sister.

Step 4: Endings (select one appropriate to your earlier choices):

a. Have each participant write a commercial or a slogan that sets forth an aspect of governance and/or administration of the Catholic school.

b. Each participant responds to this study using one of the following:
I never realized that...
I still wonder about...
I am impressed by...

c. Write a summary paragraph about what you've learned in this study.

d. Present a one-minute radio editorial on the contribution of Catholic education.

e. Role-play a board of education president telling a new board member the board's role in governance of the Catholic school.

PLANNED FORMAT—SINGLE SESSION

This plan is intended for those who can devote only one session (1—1½ hours) to this topic.

All participants have read the text prior to meeting and come prepared to contribute.

Minutes		
3	Step 1:	Sing from *Glory and Praise II*, "Service" #136. Ask: Who are service people in Catholic school governance and administration?
60	Step 2:	Define and clarify each as they pertain to governance and administration of the Catholic school: • task of governance • tasks of administration • role/responsibility of Catholic board

of education
- part of pastor, of principal, of church/diocese/bishop
- due process
- conflict resolution
- subsidiarity
- collegiality
- difference in Catholic and public school governance.

Leader may assign responsibilities for different topics prior to the meeting or engage the group in exchange on the topics.

15 Step 3: Allow two minutes for participants to write three statements summarizing concepts of the session.

Have each share *one* statement avoiding repetition as much as possible.

2 Step 4: Close with one stanza of "Service" song.

INDEPENDENT STUDY

This plan is for self-study.

Step 1: Review the text by reading the table of contents and the summaries at the end of each chapter.

Step 2: List by chapters the terms and phrases that are developed in the text.

Step 3: After studying each chapter
- select major terms/phrases/concepts of the text and define them briefly
- write your personal reflection on the meaning of that term as related to governance and administration of the Catholic school
- clinch by stating the value you place on the term.

Step 4: Conclusion.

Conclude your study by contrasting the governance and administration of the Catholic and public school.

ABOUT THE AUTHOR

Brother Theodore Drahmann, FSC, is president of Christian Brothers College in Memphis, Tenn., a Catholic undergraduate institution of 1575 students, with majors in engineering, business, science/mathematics and liberal arts.

Prior to going to Memphis in 1980, the greater part of Drahmann's educational career (which began as a teacher in Chicago in 1949), has been with the Catholic elementary and secondary school levels. It involved extensive work with Catholic school administrators, boards, religious orders, and diocesan authorities.

He has served as the principal of two Catholic high schools, the school supervisor for his religious order, the Archdiocesan Superintendent of Catholic Schools in Minneapolis/St. Paul, and the founder of a program for training Catholic school administrators at the College of St. Thomas in St. Paul, Minn.

In addition to a number of magazine articles, Drahmann is the author of the NCEA publication, *The Catholic School Principal: Outline for Action*. He has formed boards in a number of schools, worked with other boards, and spoken on the topic of boards and school governance at the NCEA, regional and local conferences. Drahmann holds the degree of Education Specialist in School Administration from the College of St. Thomas in St. Paul.

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